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H-BOMB AND HAROLD STEELE

By The Editor

HAROLD STEELE is a founder-member of a small group of Unitarians meeting at Malvern, Worcestershire. He is now on his lone way to the Far East trying ultimately to reach the area where the British H-bomb is to be exploded. His intention is to get as near to the explosion as possible and if necessary give his life in protest.

He left for Delhi by air on Thursday, May 9, and, although he probably knows what I think of what he is doing, he rang me up from the airport just before the aeroplane was due to leave. He wished to speak to me before he left. I was probably the last person he spoke to before he boarded the plane. Hence the personal nature of this article. I want to understand my relationship with him.

A Common Language

I knew him well, and with deep respect, intimately after the First World War. We were engaged virtually as partners in one or two social causes. He was a pacifist and I was not. He had spent, I think, two years in prison, and I had spent just over four years in the army. If he had his time over again, and in similar circumstances, I have no doubt he would go to prison again. I should do what I did. Yet in spite of these differences we found a common language.

We lost touch with one another for about thirty years. We met again during the past two years.

He told me over the phone that he was going by air to Delhi. From there he was going to try to find his way to Tokio or the Fiji Islands. From either place he would try to board a fishing vessel to get as near to the area of the explosion as possible. He is not a traveller. He is sixty-three years of age. I asked to be allowed to give some details about him not mentioned, as far as I have seen, in the publicity that has grown around his enterprise. He has been waiting for some months to go into hospital for a major operation. I asked about his pain. He said that curiously enough it did not trouble him if he did not stand for long. So this man, in bad health, sixty-three years of age, is setting off into the unknown determined if need be to give his life in protest against the explosion. He goes with the full assent of his wife, indeed she wished to go with him, and he leaves behind a young family.

On Prevention

What forces questions upon me is our friendship. That is the cause of this personal note. I hope beyond all measure that he will return safe and sound to his wife and family. If I could prevent his going on his mission I would, but the word " prevent " has no relevance to what he is doing. It is an act of conscience. One is looking into a kind of holy of holies and there the word has no meaning coming from another person.

It is at the point of conscience that the explanation of his call to me must be found. We are forced to recognize the existence of the Good Will : the Good Will in his action, and, I trust, the Good Will in our differences from one another. We both acknowledge that we touch, or try to, the rock bottom of action. There is a point at which conscience can argue no longer, but at that point, conscience can recognize basic similarity.

Is that the answer? If it were then how many difficulties of differences, anxieties and conflicts could be transformed in the world. Conscience would be the final arbiter of truth, but it would not cause separation, only fundamental unity in differences of interpretation and action.

Is that too, a contribution to insight, that this act of a Unitarian and Quaker (Harold Steele is also a member of the Society of Friends) is making?

An Act Of Love

One other thing is clear. Approval or disapproval of his action leaves one thing utterly unsullied. His act is one of love. No matter what may come of it, that will remain. It is an act of religion in a world in which fear is regarded as more important than anything the core of religion can teach. The breath of life is stirred by such non-conformity. Perhaps such acts will be remembered and have their influence when all troubled approval or disapproval have been forgotten.

But protests of this kind may be the easier way out. Every man must decide for himself. But if Harold Steele should suffer self-immolation in pursuit of his ideal, all the problems which trouble him will still be left for others to deal with. The grim hard struggle of power against power, of poor nations against wealthy, of wealthy against poor, of the incalculable forces of science to be used for good or evil, of the growth of population, above all of the deep inexplicable emotions of men which will, willy-nilly, be guided by some religion or other, evil, cheap or good: all these problems will remain. And those who accept the burden of them in perplexity and yet with unremitting hope can be as deeply guided by conscience, reason and religion as the act which I try to understand.

LETTER FROM KHARANG

(Extracts from letters sent by Margaret Barr, Unitarian minister in the Khasi Hills, Assam, India, to a friend in this country.)

March 27

THE mail came last night, very nearly a rucksack full. I had had none since the 15th because when the girls went to Smit Post Office to collect it last market day they were told there was none! Such is the efficiency of the new P.O. Among the letters was news of a thousand dollars from the Unitarian Service Committee of Canada for the health work and notice of a grant from the Basic Education Department which has to be drawn and spent before the 31st.

With the mail there also came a new pupil, a nephew of Bill Singh. He has been at a Basic School on the road to Gauhati but I promised to help with the expenses if he came here. It transpired that Bill is supporting him and his salary is not exactly princely. Bill said the boy was ten but I'm sure he is a lot older than that. People here are so vague about ages and birthdays. Bill himself is with me until the school at Diengliong is built where he is to be the teacher. He's a joy to have around.

As well as the glut of mail we have a sudden glut of meat but that is the way of things here. We got meat from the Smit market on Saturday and then a large supply of bones, very cheap, from the other market on Monday. And then this morning we had a free gift of goat meat, part of one of the victims of a leopard which has been killing sheep and goats in a village some way from here.

The Welsh Mission is again having an orgy of "revival" (spelt rebibal in Khasi) and the other evening our ears were assailed by the most extraordinary noises from the girls' dormitory. (My new group of pupils is made up of twelve girls and three boys.) The girls had gone to bed and were holding a "rebibal" meeting before going to sleep, weeping and howling while one poured forth a wild spate of hysterical prayer. I sent someone to end the proceedings. At about 4 a.m. the next morning I awoke and began cogitating as to how to deal with this latest phenomenon. In due course I lighted my lamp and dug out my Khasi New Testament and when it was time for morning prayers about an hour later I went along fully armed. The children generally take turns to read, but I said I would read that morning. I read Matt. 6 : 5-8 with a little special stress on the "much speaking", and then I gave a brief talk on Christ's teaching about prayer. The parents of the children I have who belong to the Welsh Mission have agreed that I should not let the children go to Sunday service while the "rebibal" is still so lively as it will only interfere with their school-work and unsettle them. I am glad there are some sensible parents in that Church.

*

March 29

The night before last we were knocked up at 11 p.m. by two of the trainees from the Malki (Shillong) school who had been sent out here with an urgent message. They set off at 3 p.m. but neither of them had been this way before and they kept losing their way, poor dears. I had to dig Bill out of bed to go and get a meal for them and then get a bed ready. They had had nothing to eat since setting out. But all's well that ends well. They were both thrilled to have seen Kharang and have promised to come out some time when they have a few days' holiday. They are both doing senior training and it would be valuable for them to spend some time here.

March 30

A glorious Spring morning and the first cuckoo. It rained in the night, a little gentle rain that has left everything fresh and lovely after the parched state it has been in. There has been no rain to speak of all this month. I've prepared my sermon for the annual conference of the Khasi and Jaintia Hills Unitarian Union to be held at Nongkhlaw tomorrow. I've taken my text this time from Isaiah: "Here am I, send me", and my theme is that Isaiah was a man of learning and position when he heard the call to become a leader and teacher of the people. If only I could get some sort of response from some of the educated young folk (and there are plenty of them now) what a joy it would be to have Youth Leadership Courses like Dudley Richards has, or Sunday School Summer Schools like the one I attended at Oxford last August! It is very frustrating to feel that one is the possessor of riches that nobody wants to share.

THE MIDNIGHT SUN

YOUNG UNITARIANS OFF TO THE ARCTIC

By Keith C. Trencher

"I DO not believe a word of what you say," said my friend I can fully understand her astonishment. Her reaction was to a statement of mine to the effect that Europe still retains odd corners where human feet have never trodden, blanks on the map, unexplored regions. If one is not fortunate in being fascinated by this kind of thing, it must sound incredible. But it is true!

Norway has a share in these few remaining corners of wild country. Norway has 2,100 miles of sea-coast; or, if you measure is as a crab crawls, tramping round each fjord, something like 12,000 miles of sea-washed shore. The further north you get, the greater your chances of arriving at a range of mountains where summits have kept solitary since the beginning of time and ridges await their first human feet, places where only the wind and rain and ice of winter have lingered. The little island of Arnoy will eventually be reached and here will be found a few yards of virgin ground.

This island, upon which the midnight sun sends her summer beams, is to be the home for three weeks in August of a small group of young Unitarians. It stands at Latitude 70 degrees north, is about 20 miles north-south, and 12 east-west, consisting for the most part of valleys, mountains and glacier plateaus.

Arnoy is by no means uninhabited. It contains two firmly established centres, Akkarvik in the south, a small fishing centre that boasts of a quay, and Arvik in the north. Short roads have been built near these two centres. At a third place, Arnorhamn, dwell the Siri family, a group of nomadic Laplanders. These facts make it all the more surprising that so much of the island is unknown. Gaining full and correct information has been a work of art, and yet we have discovered little of real value.

The group of young Unitarians are sponsored by the Unitarian Young People's League. They must carry food, camping and climbing gear, sometimes across rough terrain, sometimes across streams gushing out wildly to reach the sea, establish a base-camp and work at the job of building up a rough descriptive survey of the island. They will concentrate chiefly on the geology and bird life there, although botany is also to be catered for. Their work must be up to standard because on return it will be sent to several Norwegian scientists who want us to help them.

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To prepare for this, the team have done a great deal of reading and paper work, plus meeting from time to time, sometimes in Derbyshire, sometimes in the mountains of North Wales, learning the art of rough mountain travel. Many generous friends have assisted the financial side, although each boy going has had to find five pounds himself and do a job to get it. It will take four and a half days to get there and the same to return, the journey throughout being by sea.

Perhaps the mood of this League venture is best summed up by Sir John Hunt, leader of the successful 1953 Mount Everest party and now Chairman of The Duke of Edinburgh's Award.

"This is to wish Good Luck and great adventure during your Arnoy Expedition. I can imagine what fun you are now having, planning and preparing for it, and know what an experience it will be for you all to share together.

"I hope that you'll look on this expedition as only a first step and not rest on your laurels when it is over! Particularly, I hope that you'll relate this kind of adventure to the adventure of living, at home and at work. Good Luck to you all."

The adventure of religion is seen at its very best at home and at work. The adventures in the mountains of Arnoy may appear a long way from the factory or office. If we cannot establish the connection, we shall have failed in the climbing and discovered little.

COMMENT

The Mutiny

THE difficulty of knowing what exactly happened in history is notorious, and has given rise in recent times to a great deal of writing. That difficulty does not arise only in regard to events that happened centuries ago, is shown by the correspondence that has been going on in parts of the press on what did or did not happen during the Indian Mutiny. And yet that event happened within the lifetime of people known to many of us.

I had a great-uncle who fought in the Mutiny, in one of the Scottish regiments, who impressed me tremendously on the two occasions in which I saw him dressed in his old regimentals; and when I was a boy people had not forgotten a song called "Bessie's Dream" which depicted the relief of Lucknow, with wonderful "effects" in the accompaniment. Apparently, too, it is not only the British who are in doubt as to what actually happened during the Mutiny. Last year a junior Minister was sharply rebuked in the Indian Parliament for referring to "the Mutiny", the proper term being, apparently, "the first war of independence".

Since then, Indian historical scholars have thrown a new light on the story. The professor who was originally chosen to write the original history of the Mutiny resigned his office, and has in an independent study ascribed the revolt simply to the professional and religious grievances of the Sepoys; and when the unrest spread, this was, he said, due to the final struggles of "obsolete aristocracy and centrifugal feudalism". In the official history that ultimately appeared, the Minister of Education himself admits the unplanned character of the revolt, which, he said was, however, based as much on religious as patriotic motives. This change of attitude is fortunate, since it will certainly tone down feelings that might otherwise endanger the good relations existing between Britain and India.

Blind To Their Own Interests

It was rather surprising to be told by the president of the South Wales area of the National Union of Mineworkers at the last session of their conference at Porthcawl that "the utmost ruthlessness" would be adopted against miners who smoke underground; and that the union would insist on the dismissal of men who committed such offences and would never support or defend them. One would have thought that it would not have been necessary to say such things for the simple reason that no one would be so foolish as to offend against rules which experience has shown to be so necessary for the safety of everyone in the mine. But human folly knows few limits, and is met with in all human relationships.

Many of our industrial towns, alive alike to the damage caused to buildings and human health, have introduced smokeless zones through private acts. West Bromwich, however, is the first town to introduce a smoke control order under the Clean Air Act. Under this order householders were to be helped financially to convert their coal-burning grates in order to burn smokeless fuel, only three-tenths of the cost being borne by the householder himself. Some of the occupiers of the 197 residential properties concerned have petitioned against the scheme, which, they say, "violates one of the fundamental liberties of the individual—the right to manage his own domestic affairs according to his circumstances and inclinations". After all, this is a reform that in the long run will be to the advantage of everyone who lives in industrial towns, and will lead to greater economy in the use of fuel.

The same sort of prejudice emerges from the report of the British Standards Institution, which concludes that three-quarters of the total yardage of clothing textiles is dangerously inflammable. That is particularly the case where garments are loose-fitting, and mothers have been repeatedly warned of the danger of putting their children in nightdresses. Manufacturers say that women still cling to the idea of putting their children into nightdresses and will make them themselves if they cannot buy them in the shops. Mrs. Jean Mann, M.P., who has long carried on a campaign for home safety, has suggested that as a compromise nightdresses should be made "pencil-slim"; but when one reads so often of the number of children who have been burnt owing to wearing loose night-clothing, one can only be surprised at the strength of human obstinacy.

An Intelligence Test

At a Scottish Sunday School the minister had just told the story of Jacob's dream, and turning to the children, he asked: "Has anyone any questions to ask?" Then a boy stood up and said, "Sir, the angels have wings with feathers, and if they have wings why was it necessary that there should have been a ladder placed between heaven and earth so that they could go up and down? Couldn't they fly?" The minister was nonplussed, but to give himself time to think, he said: "Well now, my boy, that's a very good question to ask. I shall just let you all think a little and the first one who answer's Jock's question will get a shilling". They were children of poor people, to whom a shilling was a great sum, so everyone thought very hard, just as hard as the minister. At last one youngster put up his hand. "Well, Sandy", said the minister, "why then did they need a ladder?" "Well, sir, angels have wings . . . but it happened to be the moulting season". It is not clear whether or not the boy got the shilling.

Commentator.

LETTER FROM OXFORD

SINCE our last letter two successful conferences have been held at Manchester College. For the first, the Schweitzer and Priestley Societies (which consist of young people from the university and city respectively) invited members of the Priestley Society at Cambridge (which is connected with the Unitarian Church there) to spend the week-end in Oxford, together with members of the Fellowship of Youth from other places. Some of the visitors slept at the college, and others in the homes of members of the Women's League and other friends. On the Saturday evening a conference on humanism was held, introduced by Rev. L. Mason, of Leicester, who also preached in the college chapel next morning. It is hoped that this will be the first of many such exchanges.

At Easter the Lay Preachers' Union met in conference in the college, their secretary, Mr. P. J. Spencer, and retiring president, Mr. T. Gregory, preaching at the services on Easter Day. A number of inspiring discussions were held.

Because of the success of these events, the college itself is planning a Holiday Conference for the week before August Bank Holiday, on the theme "Our churches now and in history"; details can be found in the advertisement columns. Serious discussion, it is hoped, will be combined with an enjoyable holiday, and all ages will be welcome. The minimum number is 15, and the maximum 30.

The college library, of more than 50,000 volumes, is a fine modern collection of books relating to theology, philosophy, biblical studies, comparative religion, Christian history and related subjects, which is kept up to date to the limit of available funds. The college committee has passed new rules for the borrowing of books by post, of which details can be had from the librarian. It is also a treasure-house of older books relating to the history of liberal religion, and includes the libraries of two 18th-century academies, at Exeter and Warrington. Interesting discoveries are constantly being made among the older books. For example, a copy of Suetonius, printed by the Aldine press at Venice in 1519, with initials in gold leaf, proves to have belonged to the famous Grolier library; another 16th-century book, in two volumes, contains as end-papers several pages of an old manuscript of Ovid; another has gummed into it three blank receipt forms, as used by Thomas Firmin, the Unitarian philanthropist, in his efforts for the relief of exiled Huguenots, at the end of the 17th Century.

Warrington Academy, the immediate predecessor of Manchester College, was founded in 1757, just 200 years ago. Bicentenary celebrations will be held later in the year. The librarian of the borough of Warrington, who is planning local celebrations, has borrowed from the college the minutes and other documents relating to Warrington Academy, and has made a complete photographic copy, an extensive task.

TWO ASSEMBLY ADDRESSES

CLOSING ADDRESS

(The following is, in part, the closing address delivered by the Rev. Philip C. Whiteman, of Dover, at the Annual Meetings of the General Assembly, on April 26.)

WE are gathered—Ministers and Sunday School Teachers, Laymen and Laywomen, Church Officers and Officers of a variety of sectional and area organizations—we are gathered because we believe that it would be an unspeakable disaster if our Churches and Sunday Schools ceased to exist, to bear their witness and do their work in their several ways. From the East and from the West, from the North and South, many journeyings, long and short, have been undertaken; time and money and effort have been spent in order that these meetings might be held. We have gathered with a purpose whose roots lie in the conviction that our Churches and Sunday Schools must continue to have a place in the life of the world. But we are all very clearly reminded by more than one of this week's many deliberations, that continued existence as mere existence is not sufficient; that our Churches and Sunday Schools must live, not just exist, for a purpose which is to find its expression in human lives made nobler and fuller because of the ministration they offer to all who come within their range of service.

In this belief, and guided by this vision of purpose, we have considered various matters relating to finance and organizations: we have reviewed a past year with its achievements and disappointments: we have looked ahead with the intention of increasing efficiency in the work to which our hands are set: and we have been cheered by the prospects of the Phoenix-like arising of a new symbol of vision, sacrifice, determination and unity.

Wisdom is justified of her children, and as we look back on the days we have spent together, we may fairly say, "These things we ought to have done". We have, of necessity, probed into things that are our common concern as a background or framework for our service of these things which though unseen are eternal.

We must be very keenly aware that the Assembly is not just a machine that ought to work efficiently, but a fellowship of men and women, who meet in groups large or small, or perhaps seek their inspiration in solitude; men and women conscious of a purpose in life that must be pursued because of the conviction that man cannot live by bread alone, that man, a reasoning being endowed and entrusted with responsible freedom, has to deal not alone with material things, but with ideals and longings in the realm of the spirit.

We do not abandon the unattained ideal; we recognize that we ourselves are often weak, faltering and faint-hearted, perhaps underestimating our own power to achieve if only we have the disciplined will.

It is said that constant gazing upon a desirable thing can arouse not only the desire to possess it, but also the will and determination to secure it.

As we go back to our several churches, perhaps to report on these things that we have done, let us go in the determination that those with whom we worship and whom we try to serve may become aware that they are the General Assembly; that their regular worship and work can make it a living organism and a religious fellowship.

COMMUNION ADDRESS

(The following is, in part, the address delivered by the Rev. Gabriel Kereki, of Tenterden, at the communion service of the Annual Meetings of the General Assembly.)

MAN, like any other creature, is dependent on God, in the first place for his creation, and then for power by which to live. No created being or created thing is self-sufficient. Should God withdraw his creating, sustaining power, none of us, nor any created thing, would survive for one more second. "In him we live, and move, and have our being". This, friends, is communion with God; and this communion with God is an absolute necessity of life.

Amongst all creatures it is man alone that is conscious of being in communion with God. Through certain faculties which we possess we are perfectly conscious of that communion. We know that we finite beings cannot create power by which to live—we can only borrow it, appropriate it from an infinite source. We know that we are dependent on God not for our physical existence only but for our spiritual life. It is a necessity of our life that we should have a conscious communion with God.

There are moments in our life when the soul reaches out towards the divine to deepen this communion, to enrich it; we strive with all the power of our soul to make it as complete as possible.

This very church, as any church in this wide world, has been built by some of the forefathers that once dwelt in this city to help to increase this communion with God. This table and its symbols are means by which we are helped to come nearer to the infinite source of that indispensable power; to be preserved and restored by receiving from it; and to have inspiration for our spirits.

Approaching this table, our thoughts are centred naturally and unavoidably on God, the eternal source of all power. In these moments of our conscious life we are aware of the fact that the Spirit of God is continuously descending upon our souls. The inflow of his spirit into our life makes us feel that we are in contact with the divine, that we are having communion with him.

There are moments in our life when we make such conscious efforts to endeepen this communion with God. This service is one of such efforts. In this fellowship we remember the example of Jesus, the communion he had with his Father, the glorious heights of his spiritual life, the great power of his soul. Remembering his example our soul is stirred to its very depth and it reaches out toward the eternal source of all power trying to receive as much of it as it is able to hold.

This table and its symbols remind us of a great life and of a great sacrifice. As we partake of the symbols we pray that we may be deeply roused in all our being and that our communion with God may make us feel the immense tranquility which enfolds this universe and may we become calm; may this power that sustains and guides the world make us feel again restored, strong and confident; may we feel that through this communion we shall have received power to restore our soul.

OF GOD AND MAN

By Francis Terry

THE Spring number of *Faith and Freedom** brings together a set of clearly expressed articles, all, predominantly Unitarian. Three articles treat of belief in God; two express attitudes towards Jesus; an article on Paul provides a useful comparison; an article on the significance of history helps to place these discussions in perspective; an article on Christian living reminds us of the practical applications of these things.

In his opening *Editorial*, Mr. Price continues from previous issues his discussion of the Theistic-Humanistic controversy. He suggests that, in the depth of their religion, there is a great deal in common between Theists and Humanists, the differences of expression being due partly to those of social climate (particularly between this country and America) and partly to differences of individual psychology. Mr. Price is inclined to associate Theism with an introverted character and Humanism with an extraverted attitude, and holds that a mature personality should regard the two tendencies as complementary, and seek to reconcile them in worship which will meet the needs of both types of men.

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The Rev. Arthur J. Long, in an article on "*The Relevance of Theism*," treats of belief in God, mainly as a "hypothesis, furnishing the most logical and satisfactory explanation of the universe". He points out the weakness of Humanism in having nothing philosophically convincing to say about the nature of the universe in which man finds himself, and the crude misunderstandings which underlie many current arguments against theistic belief. Mr. Long summarises the arguments of W. R. Matthews and F. R. Tennant, and quotes the latter's words: "If Man is Nature's child, Nature is the wonderful mother of such a child: any account of her which ignores the fact of her maternity is scientifically partial and philosophically insignificant". The difficulties caused by the presence of evil in the world of nature are met by reference to the value of freedom and the evolution of our own moral sensitivity and opposition to evil.

It is curious, however, that Mr. Long takes a disparaging view of the strictly philosophic arguments for theism (i.e. those which show, from various aspects, that ultimate reference to something infinite, unconditioned, yet supremely real and completely unified is a necessary assumption, implicit in the nature of rational thought). In the last paragraph, however, he gives fine expression to the view that, in the last resort, belief in God is a vital assumption, a leap of faith.

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In "*The Relevance of Jesus*" the Rev. Joyce Hazlehurst gives a remarkably full and candid account of her personal attitude, which she calls that of a "Jesus-mystic". It is remarkable how widely this *differs* from what used to be regarded as the standards of Christo-centric Unitarianism. She is far from giving unreserved reverence to the portrait which emerges from constant devout reading of the whole of the four gospels. She admits that her conception of Jesus is the result of selection, and "the gospel material on which I, as a Unitarian, feel able to draw, is precious little". Her devotion is to the Jesus of history, as reconstructed by the work of scholars like Harnack; but even so, she admits a dozen points on which she differs from him—including such substantial matters as his emphasis on the Fatherhood of God and his encouragement of petitionary prayer. By old-fashioned standards, her attitude would, except on its purely emotional aspect, be classified as "left-wing Unitarian"; even emotionally, her enthusiasm for Jesus can be matched by that which underlies (for instance) Mr. Tavener's booklet on "Jesus and His Gospel". In short, Miss Hazlehurst proves herself a very typical modern Unitarian minister.

The question arises whether such a selective and critical loyalty can operate as a bond of religious union, or whether it does not have to be regarded mainly as a "private devotion".

The third part of Mr. J. W. Rattray's "*A Vast Uneasiness about Paul and Pauline Christianity*," now appears. Mr. Rattray has felt natural revulsion at the views ascribed to Paul by orthodox commentators, and the personality which such views would seem to imply. He shows us what it is that he dislikes, by portraying a figure in which all the most objectionable features of the orthodox picture are brought into prominence, while everything inconsistent is suppressed: he incorporates citation from the "pastoral" epistles (which most liberals regard as attempts by later ecclesiastics to build up a more orthodox clerical picture of Paul) and rejects the thirteenth chapter of First Corinthians (which is full of distinctively Pauline turns of thought and phrase). The result is very different from the view of those of us who seek, by setting aside the lingering influences of orthodox interpretations, to re-discover in Paul a man of dynamically liberal faith, though with temperamental difficulties like those of Tolstoy. But our difference is about Paul, not about religion.

While Miss Hazlehurst's allegiance is to "a real man who once lived in history, not a creation of the church," Mr. W. E. Walker's brief "*Portrait of Jesus*" surrounds the historical figure with his ecclesiastical halo: "My being vibrates to what is said of you . . . this is your exaltation, that men behold Christ in you". The result is a lyrical outburst of Christo-logical universalism. Perhaps, after all, we cannot wholly separate Jesus from what men have made of him.

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These speculations find a suitable background in the meditations on time and eternity of the Rev. E. G. Lee's "*Symbol and Reality in History*". The significance of our life transcends our immediate awareness; yet, when it takes its place in history, it has already passed out of our power to apprehend. Faith cannot find full satisfaction in the things of time: But "beyond history there is a reality by which history can be understood".

In an essay on "*The Science of Christian Living*," Sir Harry Lindsay seeks to sum up the whole duty of man under four laws, of Tensions, of Sensitiveness, of Co-operation and of Perfection, implicit in the pattern of Creation. The primary key, he says, is "to face God squarely in the light of the uplifted Christ, to give Him our attention, and so to be drawn to Him," for, "the Technique of Living is in Loving".

* Obtainable from the Editor, Rev. E. Shirvell Price, M.A., 23 Cheltenham Avenue, Liverpool, 17. Annual Subscription 7s. 6d.; Single Copies 2s. 6d.

Correction

In the report of the Friday morning meeting of the G.A. Annual Meetings Mr. David Dunn's name was given as Mr. "Denis" Dunn.

CORRESPONDENCE

Letters should be addressed to the Editor, "The Inquirer," 14 Gordon Square, London, W.C.1. They should not in general exceed three to four hundred words in length.

The H-Bomb and Russia

SIR,—I agree with Mr. Rowland that East-West abuse gets us nowhere, but neither do I think it helpful to put Britain, who has helped so many peoples to become free, on a par with Russia who has enslaved so many.

Surely public opinion in a country with a free Press is more likely to be nearer the truth than in one where the Press is controlled by a dictatorship. It is quite likely, as Mr. Rowland suggests, that the Russian press has induced its people to talk about "bomb-blackmail" by the Western Powers but does that bear any relation to the truth? I am as much in favour of suppressing the bomb as anybody, but how far is it possible to believe that the men of the Kremlin would fulfil any agreement honestly? Logically at least, they would follow the doctrine of Lenin, that Democracy should be overthrown by Communism "by any convenient means", and keep a sufficient number of bombs in hiding in order to retain the whip hand.

Until the doctrine of Lenin has been clearly revoked Democracy is under threat in one way or another.

So I repeat the question in my last letter which I did not make clear, apparently, which was, "In the event of a serious threat to Democracy by Russia and assuming that the Western Powers would only use the H-bomb in defensive retaliation, is Britain prepared to face up to being H-bombed, in the course of defending Democracy against Communism, rather than give in to it?" I further implied that to do otherwise would show that the sympathy expressed for Hungary was mere lip-service. It seems to me that this is the real issue, rather than the question of tests, however much we would like to see them stopped.—Yours,

Winscombe.

A. L. Blake.

Sir,—Was our H-bomb resolution pious? Maybe it was. "Are you really prepared to make sacrifices in defence of civil and religious liberties, or for your country, or Europe, or even perhaps the whole of the peoples of the world?" We were "afraid for the health and sanity of future generations". Are we afraid for their lives? People who make and test H-bombs are prepared to use them, or else they would not make them. I am one of those who would be prepared to be over-run by Communism rather than be responsible for the death of thousands of human beings. Democracy will never be defended by using the methods of the dictator, fear and hate. I call myself a Christian because I try to live as Jesus taught. I believe in love and will use it, even though international politics have never heard of the word. Because if I don't then I know I have no right to belong to a religious community that preaches the Brotherhood of Man. The Right. Hon. Chuter Ede called for the courage to give a definite lead. When will Christians give it, and risk taking their religion seriously?—Yours,

Manchester, 14.

Donald Dunkley.

The Resurrection

Sir,—Can Mr. N. J. Teape really be serious in suggesting that orthodox Christians do not literally mean the resurrection of the *body*? If they do not, how account for the fact that they base their doctrine on the disappearance of this body from the tomb and its "risen" reappearance elsewhere? If it is not the literal body of Jesus to which they refer, concern as to the whereabouts of the latter, if not risen, is surprisingly missing from their records. One would have thought that the mortal remains of their Lord would be at least as important to locate and preserve as the shroud in which it was clothed, yet nowhere in their calculations are these remains referred to subsequent to the Crucifixion.

This would appear to indicate that, in their view, the flesh itself was resurrected. The alternatives would be (a) that the body of Jesus was transformed into a spiritual one at his supposed death on the Cross, or (b) that it was never mortal, in which case it could not die and be resurrected.

Far better to be rational about the mortality of the flesh and believe that if it appeared animated after the Crucifixion, it had survived the ordeal and was not dead.

Let us base our belief in spiritual survival on something less questionable than the orthodox Easter story.—Yours,

Exeter.

Enid Shears.

Hiding The Truth

Sir,—I congratulate you and thank you for your splendid editorial "Hiding The Truth". What you have so well said badly needed saying. For not only in the sound radio programme you quote, "The Way, the Truth and the Life", but also in Friday evening's West Regional "Faith in the West", and in Sunday evening's Television "Meeting Point", the listener and viewer are presented with the same dishonest point of view. The results of modern Biblical scholarship and modern research into "Christian Origins" are deliberately suppressed in the interest of "the main stream of Christian tradition"? And the same holds good of the religious broadcasts to schools.

And this is all being done with the approval and support of the so-called "orthodox" churches, in complete opposition to the call of Jesus to love God "with all our mind"—not just a prejudiced corner of it.—Yours,

Worthing.

Malcolm Batt.

The Domestic Mission, Mill Street, Liverpool

Sir,—You will, I hope, allow a word of support for our advertised appeal for help.

This Domestic Mission remains a large and, I believe, important piece of social-religious work being continued in the name of and on behalf of our denomination. The work is done through a large range of clubs for all ages, through personal contact, and through many groups of social workers in which we play a full part. The rebuilding of the chapel is essential if we are to retain a live religious centre and background to this work.

We are in a strategically important position in a problem area of Liverpool now being largely rebuilt. An attempt is being made to work out a new approach to this work which will take the form of a Family Church and Community Centre. This is not the moment to describe this in detail, but we venture to believe that we are strong enough to make this a significant contribution to the life of our city.

Liverpool, as is well known, is not friendly to our theology, but in the sphere of social work we have a reputation and are treated with respect. We do need the help of our churches if we are to make our independence secure. There are few wealthy Unitarians left anywhere, and Liverpool is no exception.

I hope, Sir, that the nature of this work, whose essential motives and principles remain as they did in the days of John Johns and Tuckerman, but whose methods demand revision every generation, will receive the support it deserves.—Yours,

Liverpool.

J. Keir Murren.

Information Wanted

Sir,—When re-reading some reminiscences of my grandfather, Christopher James Thomas, of Bristol (b. 1807; d. 1894), written out by one of his daughters, I came upon the following anecdote:

"Lord Melbourne, when Prime Minister, was not fond of new measures and often said—'Can't you let it alone'—but when one had to be considered, he would always send for Mr. Mark Phillips, as he said—'We will see what the Unitarians say about it, if they approve, it is sure to be right'."

I wonder if any of your readers can give some information about this Mr. Mark Phillips?—Yours,

Highfield, Sidmouth,
Devon.

(Miss) K. Farewell Jones.

THE INQUIRER

All letters and manuscripts for the Editor must reach the Office not later than Monday morning for publication the same week. All communications must be accompanied by the name and address of the sender.

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TEL.: EUS. 7334. Editorial: EUS. 2912

NEWS REVIEW

North-East Lancs: The North-East Lancashire Unitarian Sunday School Union held a joint Sunday School Service at the Trafalgar Street Chapel, Burnley, on Sunday afternoon, April 14, 1957.

The Service was conducted by Scholars from Colne, Newchurch, Rawtenstall, Padiham and Todmorden. The address was given by the Rev. A. Fishow, of Todmorden, who spoke about "Trees". There was a large congregation.

London: On Sunday, April 28, Newington Green Church held another of its inspiring Civic Services. A good congregation assembled and the civic procession included the Mayor (Alderman Leonard Levy, J.P.), the Deputy Mayor, the Mayor-elect, and three ex-Mayors. The service was conducted by the minister, Rev. J. Rowe Walker, whose sermon dealt with the great need to-day of listening to "The still small voice".

At a social afterwards the Mayor made pleasing reference to his friendship with the minister and also to the esteem of all members of the Borough Council for the venerable church which will soon celebrate its 250th birthday.

Shrewsbury: The church has recently lost one of its oldest members, Mr. J. B. Williams, J.P., of Dolforgan, Kerry, Montgomeryshire, whose loss will be regretted throughout the denomination. In his will Mr. Williams left £200 to the Shrewsbury Church, for general purposes.

(Continued on page 172)

THE CALENDAR OF THE CHURCHES

SUNDAY, MAY 19, 1957

Aberdare, Highland Place, 11 and 6, Rev. D. Jacob Davies
Aberdeen, Unitarian Church, Skene Street, 11 and 6, Supply
Aberystwyth, New Street Meeting House, 11, Mr. T. Islwyn Nicholas
Altrincham, Dunham Road Chapel, 11 and 6.30, Rev. A. W. Vallance
Ainsworth, Unitarian Church, Knowsley Road, 11.15 and 3, Rev. B. Gill
Astley, Unitarian Chapel, Manchester Road, 6.30, Rev. E. W. Deakin
Bath, Trim Street Chapel, Unitarian, 6.30, Rev. S. Spencer
Belfast, All Souls, Elmwood Avenue, 11.30 and 7, Dr. A. L. Agnew
Belfast, First Church, Rosemary Street, 11.30 and 7, Dr. H. J. McLachlan
Bessels Green (nr. Sevenoaks), Unitarian Church, 11, Dr. Mortimer Rowe
Billingshurst, Free Church, High Street, 11.15, Rev. J. Martin Hall
Birkenhead, Unitarian Church, Bessborough Road, 6.30 (May 26), Rev. Maurice Johnson
Birmingham, Church of Messiah, Broad Street, 11 and 6.30, Rev. Gordon Stuart
Birmingham, Waverley Road Church, and Hurst Street Mission, Small Heath, 6.30, Rev. Edward McGraw
Blackpool, North Shore, Dickson Road, 10.45 and 6.30, Mr. E. A. West
Blackpool, South Shore, Lytham Road, 11 and 6.30, Supply
Bolton, Bank Street, 2.30, Sunday School, 10.30 and 6.30, Rev. W. Stephenson
Bolton, Unity Church, Deane Road, 10.30, Rev. A. J. Long, 6.30, Mr. D. C. Doel
Boston (Lincs), Unitarian Chapel, Spain Lane, 6.30, Rev. Henry Hall
Bournemouth, Unitarian Church, West Hill Road, 11, Rev. Lawrence Redfern
Bradford, Broadway Avenue, 3.15, Rev. Ada Tonkin
Bradford, Town Hall Square, 10.45 and 6.30, Rev. Frank A. Bullock
Bridgwater, Christ Church, Dampiet Street, 3, Sunday School, 6.30, Rev. W. H. Cornell
Bridport, Unitarian Chapel, 11 and 6.30, Rev. G. Randall Jones
Brighton, Christ Church Unitarian, New Road, 11, Mr. M. Thorncroft, 6.30, Rev. John Rowland
Bristol, Lewin's Mead Meeting, 6.30, Rev. A. H. Birtles
Bristol, Oakfield Road, 11, Rev. A. H. Birtles, 6.30, Mr. R. L. Nicholson
Burnley, Unitarian Church, Trafalgar Street, 2.30, Rev. L. Hallsworth
Bury, Bank Street, 11 and 6.30, Rev. F. M. Ryde
Cambridge, Memorial Church, Emmanuel Road, 11 and 6, Rev. H. Stewart Carter
Cardiff, The West Grove Unitarian Church, 11 and 6.30, Mr. Roy Jones
Chatham, The Church of the Great Companions, Hammond Hill, 3, Mr. Arthur Foote
Cheltenham, Bayshill Unitarian Church, Royal Well, 11, Study Service, 3, Sunday School, 6.30, Rev. J. P. Chalk
Chester, Matthew Henry's Chapel, Trinity Street, 11.15, No Sermon, 6.30, Miss H. Hemming
Chesterfield, Elder Yard Church, 10.45 and 6.30, Rev. Eric Shaw
Chowbent Chapel, Atherton, 10.45 and 6.30, Rev. Kenneth Twinn
Crewe, Free Christian Church, Beech Street, 6.30, Supply
Crewkerne, Unitarian Church, Hermitage Street, 11 and 6.30, Mrs. M. R. Dickens
Croydon, Free Christian Church, Wellesley Road, 11, Rev. John Kielty (also 6.30, 1st Sunday in the month)
Dean Row, 10.45, Rev. A. B. Downing; Styal, 6.30, Rev. A. B. Downing
Denton, Wilton Street Chapel, 11, Children's Chapel 6.30, Rev. F. Cottier
Derby, Friar Gate Unitarian Chapel, 6.30, Mr. T. Gregory
Ditchling, Old Meeting House, 10.45, Rev. John Rowland
Doncaster, Free Christian Church, Hall Gate, 11 and 6.30, Rev. G. W. Pakenham
Dover, Adrian Street, Unitarian Church, 11, Junior Church, 6.30, Rev. Philip C. Wheeler
Dublin, Stephen's Green, West, 11.30 and 7.30, Rev. E. Savell Hicks
Dudley, Old Meeting House, Wolverhampton Street, 11 and 6.30, Mr. J. H. Evans
Dukinfield, Old Chapel, Chapel Hill, 10.45 and 6.30, Rev. Stanley P. Worthington
Dundee, Unitarian Church, 53 Constitution Road, 11, Rev. A. E. Peaston
Edinburgh, St. Mark's Church, Castle Terrace, 11 and 6.30, Rev. W. B. Taverner
Exeter, George's Chapel, South Street, 6.30, Rev. E. H. Kemsley
Gee Cross, Hyde Chapel, 11 and 6.30, Rev. J. Harry Smith
Glasgow, St. Vincent Street, Unitarian Church, 11, Rev. John Cavell
Gloucester, Barton Street, 3, Rev. J. P. Chalk
Godalming, Ward Street Church, 11.15, Rev. R. Nixon Cross
Hale Chapel, Hale Barns, 10.45 and 6.30 Rev. John Storer
Halifax, Northgate End, 10.45, Rev. J. B. Towers, 6.30, Rev. B. L. Golland
Hastings, Free Christian Church, South Terrace, 11 and 6.30, Rev. Dennis Hilton
Hinckley, Great Meeting, Baxter Lane, 11 and 6, Supply.
Horsham, Worthing Road, 6.30, Rev. J. Martin Hall
Huddersfield, Fitzwilliam Street, 11, Supply
Hull, Park Street Church (Unitarian), 6.30, Rev. Ernest Peel
Isle of Wight, Newport, High Street, 11 and 6.30, Rev. W. J. Carter
Kendal, Market Place Chapel, 6.30, Supply
Kidderminster, New Meeting House, 11 and 6.30, Rev. Edgar W. Hill
Knutsford, Brook Street Chapel, 11 and 6.30, Rev. Albert Smith
Lancaster, St. Nicholas Street Church, 6.30, Supply
Leeds, Mill Hill Chapel, City Square, 10.45, Rev. B. L. Golland, 6.30, Rev. J. B. Towers
Leicester, Narborough Road, 11, Junior Church, 6.30, Mr. C. V. Walton
Leicester, The Great Meeting, East Bond Street, 11 and 6.30, Rev. Leonard Mason
Letchworth, Sanctuary, Miss I. F. Lindsay, The Little House, Garth Road, 11, Rev. R. W. Simmons
Lewes, Westgate Chapel, 11, Rev. Dennis Hilton
Lincoln, High Street, Unitarian Chapel, 6.30, Supply
Liverpool, Ancient Chapel of Toxteth, 11 and 6.30, Dr. P. N. Tindall
Liverpool, Bootle Free Church, 11, Rev. N. Kershaw
Liverpool, Domestic Mission, Mill Street, 6.30, Rev. J. Kent Mitchell
Liverpool, Gateacre Chapel, 11, Rev. Stanley R. Bowman
Liverpool, Hamilton Road, Everton, 3, Sunday School, 6.30, Rev. N. Kershaw
Liverpool, Hope Street, 6.30, Rev. C. A. Finn
Liverpool, Ullet Road, 11 and 6.30, Rev. G. L. Clarke
London, Bell Street, Edgware Road, 6, Rev. Walter M. Long
London, Blackfriars Mission and Stamford Street Chapel, 6.30, Rev. F. Hankinson
London, Brixton, Effra Road, 11, Rev. E. G. Lee
London, Essex Church, Palace Gardens Terrace, Notting Hill Gate, 11, Rev. W. Waddington (Also 6.30 2nd Sunday in the month)
London, Forest Gate, Upton Lane, 6.30, Mr. T. E. Dalton
London, Golders Green, Hoop Lane, 11, Rev. F. Hankinson, 6.30, Rev. K. C. Thompson
London, Hackney, New Gravel Pit Church, Chatham Place, 6.30, Rev. Ralph E. Goodwin, (also, 11, 1st Sunday in the month)
London, Hampstead, Rosslyn Hill, 11, Rev. Ronald P. Mew
London, Highgate Hill Unitarian Church, 11, Miss G. L. Knighton
London, Ilford High Road, 11, Mr. T. E. Dalton, 6.30, Women's League Service
London, Islington, Upper Street, Florence Hall, 6.30, Rev. A. V. Fox
London, Kilburn Unitarian Christian Church, Quex Road, 11, Rev. A. V. Fox
London, Lewisham Unitarian Church, High Street, 11, Mr. Frank Harvey
London, Leytonstone, Lea Bridge Road, Leyton Green, 6.30, Mr. H. Clements
London, Mansford Street Church, Bethnal Green, 6.30, Rev. Arthur Peacock
London, Richmond Free Church, Ormond Road, 11, Rev. Walter M. Long
London, Stratford, West Ham Lane, Unitarian Church, 11.30, Children's Church, 6.30, Rev. W. Waddington
London, Wandsworth Unitarian Church, East Hill, 11, Rev. Arthur Peacock (also, 6.30, 1st Sunday in the month)
London, Welsh Unitarian Church at Highgate Hill Unitarian Church, 1st and 3rd Sundays, 6, Rev. T. L. Jones
London, Wood Green, Unity Church, Newnham Road, 6.30, Rev. E. G. Lee
Lytham St. Annes (Ansdell), Channing Road, 11, Rev. Herbert Crabtree
Macclesfield, King Edward Street, 10.45, Rev. G. D. Foote, 6.30, Student
Maidstone, Unitarian Church, Market Buildings, 6.30, Mrs. Muriel Hilton
Manchester, Blackley Unitarian Church, Chapel Lane, 2.45 & 6.30, Rev. A. J. Long
Manchester, Cross Street Chapel, 10.45, Student, 6.30, Rev. F. Cottier
Manchester, Gorton, Brookfield Church, Hyde Road, 10.45 and 6.30, Rev. Maurice Bowen
Manchester, Monton Church, Eccles, 10.45 and 6.30, Supply
Manchester, Pendleton Unitarian, Cross Lane, 6.30, Rev. T. W. Roberts
Manchester, Platt Chapel, Rusholme, 6.30, Rev. John Gill
Manchester, Renshaw Street Mission, 6.30, Rev. B. L. Hopkin
Manchester, Stand Chapel, Whitefield (May 26), 10.45 and 6.30, Rev. Sydney H. Knight
Manchester, Wilbraham Road, Chorlton-cum-Hardy, 11, Mr. Philip M. Brown
Manchester, Wythenshawe, Unitarian Church Brownley Road, Benchill, 6.30, Dr. Alfred Hall
Mansfield, Old Meeting House, 10.45 and 6.30, Rev. Kenneth Sherratt
Marple, Unitarian Hall, 31 Stockport Road, 11 each Sunday
Middlesbrough, Free Christian Church, 6.30, Rev. E. A. Davies
Middleton, Old Road Chapel, 6, Supply
Moretonhampstead, 3, and Newton Abbot, 6.30, Rev. C. G. Toase
Newcastle-on-Tyne, The Church of the Divine Unity, Ellison Place, 11 and 6.30, Rev. J. H. Cedric Davies
Newchurch (Rossendale), Bethlehem Unitarian Church, 10.30, Rev. E. B. Short
Northampton, Kettering Road Church, 6.30, Mr. Colin Wright
Norwich, Octagon Chapel, Colegate, 11, Rev. J. A. Kennedy
Nottingham, High Pavement Chapel, 10.45 and 6.30, Rev. C. Gordon Bolam
Oldbury, Unitarian Church, Birmingham Street, 11 and 6.30, Rev. Harold A. Gore
Oldham, Lord Street Chapel, 10.45 and 6.30, Rev. T. P. Nuttall
Oxford, Manchester College Chapel, 11.30, Rev. Dudley Richards
Padiham, Nazareth Unitarian Church, Knight Hill, 10.30 and 6, Rev. L. Hallsworth
Park Lane Chapel, near Wigan, 11 and 6.30, Rev. Gordon Beverley
Plymouth, Unitarian Centre, Houndiscombe Road, 11, Rev. E. H. Kemsley, 6.30, Supply
Poole, Unitarian Church, Hill Street, 11, Junior Church, 6.30, Rev. J. W. Dimble
Portsmouth, John Pounds Memorial Church, High Street, 11, Junior Church, 6.30 Mr. J. B. Stevens
Preston, Unitarian Chapel, Church Street, 6.30, Rev. W. A. M. Hillary
Rickmansworth, Herts, The Meeting House, 11, Rev. F. Mumford
Rochdale, Blackwater Street, 10.30 and 6, Rev. F. W. Bass
Rotherham, Church of our Father, 10.45 and 6.30, Rev. N. J. Tripp
Sale, Atkinson Road, 11, Rev. John Gill
Scarborough, Unitarian Church, Westborough, 10.30 and 6.30, Rev. W. T. Wilkins
Sheffield (Attercliffe), 6.30, Mr. T. H. Moore
Sheffield, Fulwood Old Chapel, 11 and 6.30, Mr. J. Ratcliffe
Sheffield, Upper Chapel, 11 and 6.30, Rev. G. Stanley Whitby
Sheffield, Unity Church, Crookesmoor Road, 11 and 6.30, Rev. E. D. Davies
Shrewsbury, High Street, Unitarian, 11 and 6.30, Rev. Francis Terry
Sidmouth, Old Meeting, Unitarian, High Street, 11 and 6.30, Rev. H. Whitaker
Southampton, Church of The Saviour, London Road, 6.30, Rev. W. T. Evans
Southend-on-Sea, Darnley Road, 11, Children's Church, 6.30, Miss M. Griffiths
Southport, Portland Street Church, 11, Rev. Joyce Hazlehurst, 6.30, Rev. T. J. Jones
Stockport, Unitarian Church, St. Peter's Gate, 10.30 and 6.30, Rev. J. R. Blackburn
St. Helens, Corporation Street, 6.30, Rev. Stanley R. Butler
Stockton-on-Tees, Wellington Street, 6.30, Rev. A. D. Williams (also 11, 2nd Sunday in the month)
Stourbridge, Presbyterian Unitarian Chapel, 11, Rev. C. Shipton, 6.30, Supply
Swansea, Unitarian Church, High Street, 6.30, Rev. B. Vesey (also 11, First Sunday in the month)
Swansea, Penrhiw Free Christian Meeting House, 11, Rev. B. Vesey
Swinton, Swinton Hall Road, 10.45, Student, 6.30, Rev. P. B. Godfrey
Taunton, Mary St. Chapel, 11, Rev. W. H. Cornell, 2.30, Sunday School
Tenterden, Old Meeting House, Ashford Road, 6.30, Rev. G. Kimber
Todmorden, Unitarian Church, 10.45 and 6, Rev. Alec L. Pinnock
Torquay, Unity Church Montpellier Road, 11 and 6.30, Rev. Charles Eaton
Trowbridge, Conigre Unitarian Church, 11, Rev. S. Spencer
Warrington, Cairo Street, 10.30 and 6.30, Rev. Eric Wild
Watford, Friends' House, Church Road (by permission), 7.30, (last Sunday in the month)
Wallasey, Memorial Church, Manor Road, 11, Mr. E. T. Williams, 6.30, Mr. J. C. Turner
West Bromwich, Lodge Road, 11, Children's Church, 6.15, Rev. A. Maguire
West Kirby, Brookfield Gardens, 11, Rev. Maurice Johnson (also 6.30, first Sunday in the month)
Whitby, Flowergate, 6, Rev. H. W. Kendall
York, St. Saviourgate Chapel, 6.30, Mr. S. Thomas
The National Unitarian Fellowship provides for those unable to attend a Unitarian Church. For information write to the Secretary, N.U.F., 15 Gordon Sq., W.C.1.

AUSTRALIA

Adelaide, Unitarian Christian Church, Wakefield St., 11 and 7, Rev. Colin Gunn
Melbourne, Unitarian Church, Cathedral Place, C.2; Unitarian Half-Hour broadcast, 4.15. Services: 4 p.m., second Sunday in each month, Evening 7 p.m. Rev. V. James
Perth, Western Australia, Unitarian Free Christian Fellowship, Rev. R. H. Featherstone, 19 Clifton Crescent, Mt. Lawley
Sydney, New South Wales, Unitarian Church, 15 Francis Street (off College St. 7.15, Rev. D. W. Emerson, Manse Telephone LX 5521
Unitarian Fellowship of Australia, 1 Coles Alley, Melbourne, C.1. Minister: Rev. W. Bottomley. Meetings as advertised.
Seaford Community Church, Austin Road, Seaford (Vic.). S.S. weekly at 2.15 p.m. Public Worship, fortnightly 3.15 p.m. Minister: Rev. W. Bottomley

CANADA

Montreal, Church of the Messiah, Sherbrooke Street West and Simpson Street, 11, Rev. Angus Cameron
Toronto, First Unitarian Church, 175 St. Clair Avenue West, 11, Rev. W. P. Jenkins
Vancouver, B.C. Unitarian Church of Vancouver, 1,550 Tenth Avenue West, 11, Rev. A. P. Elsworth

NEW ZEALAND

Auckland, Unitarian Church, Ponsonby Road, 11 and 7, Mr. M. J. Wayte
Wellington, Service suspended — Enquiries — Mrs. Warren, Tel. 46-692

SOUTH AFRICA

Cape Town, Hout Street, 11, Sunday School; 7, Service, Rev. Maurice C. Barton

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POLISHED OAK HYMN BOARD

(*Continued from page 170*)

Monton Church: As a result of the recent controversy when the Rev. W. H. Waring, Minister of Monton Church was banned from membership of the Eccles Ministers Fraternal, a close friendship has been formed between Rev. K. Cairns, Minister of the Walkden Congregational Church and Rev. W. H. Waring. Rev. K. Cairns and many of his congregation are very liberal in their outlook and sympathetic to the Unitarian beliefs. As a result of this a joint meeting between the Congregational Church and Monton Church was held at Walkden on Saturday, May 4. This was a most heartening and well-attended meeting. Rev. F. Kenworthy gave a very clear exposition of the Unitarian faith and was ably supported by Rev. W. H. Waring. This was followed by an animated discussion in which many of the younger members who as a result of deep thinking had practically adopted the Unitarian faith, took part. An exchange of pulpits between the two Ministers took place the following Sunday evening and it is hoped as a result of this friendship that further meetings between the two congregations will be held. Rev. W. H. Waring has now completed his first year as Minister of Monton Church and as a result of his friendliness, hard work and interest in both old and young there is a renewed feeling of optimism for the future of Monton Church.

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URGENT

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Our area of Liverpool needs a fully active Domestic Mission replanned to meet modern conditions.

—o—

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A Holiday Conference

HOLIDAY CONFERENCE at Manchester College, Oxford, Monday, July 29, to Saturday, August 3, with possible extension over Bank Holiday: "Our churches now and in history". Conference in the mornings, holiday afternoons. Inclusive cost 5 gns. Apply to the Principal as soon as you can. All ages welcome.

Miscellaneous

World Congress of Faiths Annual Service, Essex Church, Palace Gardens Terrace, W.8, Thursday, May 23, 7.30 p.m. Readings by representatives of world religions. Preacher: Sir John Glubb, K.C.B., C.M.G., D.S.O., O.B.E., M.C.

Birmingham District Women's League: The B.D.W.L. held their Annual Meeting at Kidderminster on May 4. Mrs. Howarth, M.A., conducted a Devotional Service and spoke on her visit to America, giving many homely and domestic details of special interest to the members. After an excellent tea provided by the Kidderminster members, reports were given of the M.U. Annual Meeting and the League Annual Meeting. The two oldest members of the League, the Misses Radford, attended the meeting and the elder sister who is 104, gave a little speech of welcome and encouragement to the visitors. Two members from the newly-formed Worcester-Malvern and District Unitarian Fellowship also attended. There were 65 members present.

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